



# THE DAYBREAK.



"Wankantanhan Anpao kin hiyounhipi"—Luke 1:78.

WOKAJUJU 50 CENTS.

Santee, Neb., February-March, 1921

VOLUME XXXI.1 NUMBERS 3,4

## WABDESIÇIYAHAN OMANI.

Indian Temperance Union Society,  
Henry Twobears,  
Prince Albert, Saskatchewan,  
January 13th, 1921

My Dear Anpao kin,

Awicakehan Mitakoda:—Nakaha omaka teea kin okna iyokipiya napeciyuza. Qa iyuškinyan wowapi cicaga wacin. Hekta June, 1920 oknayan Mison Mr. Joseph Twobears or Seewalker, Promise, S. D. Hinhanwakpa etanhan mico. Canke ekta bda, Fort Totten, N. D. en tokaheya wai, qa oyate hen opeya imacaga canke wanna omaka akesakpe wanwicabakešni qejaš ohinni wicaweksuya ecee, qa en wai kin on wicaša owasin om iweciyuškin Christian oyate wookiye on omakiyapi yuke, qa hetanhan wana iyoopta wahiyu qa Standing Rock makoce en wai qa Tunkanšina Matononpa taoyate hena om wanweciyaka qa iyuškinyan om waun qa he icunhan Fourth of July canke oyate kin yam kamibey ti, qa Tahan Mr. Wm. Cross, Cannon Ball, N. D. Wacekiye wicaša kin Anto car okna hena iya za omani kici wann tuwe owasin takuwaya he on woyuonihan tanka ecamiconpi ota. Ho wanna Hinhan wakpa ektakiya wahiyu qa en wahi yedo.

Promise Station, S. D. en inawajin kin he icunhan Mison Mr. Joseph Twobears or Seewalker en najin. Hecen hetanhan iye ti en amaki. Pte wanji kte qa Mison iye takodaku om iyuškinyan wawate, qa St. Mary's Church Tacejisapa oyanke en anpetu wakan wai tuwena koškanaka wanbdakešni. Wicalicapina qa winonhecapina ecee omniciye yuhapi. He en wowakdake qa Mission en Bishop Newnham of Saskatchewan token wowaši ecamor kin he owakdaka. Hehan wicaša winyan akiyecen wokicanpte emakiyapi: qa womnaye wanji kagapi qa omakiyapi. Mr. Jos. Fiddle, Mr. J. Eagleboy hena oza kapeya tancan ataya omakiyapi canke woakitonje kta iyececešni. Hetanhan Wakinyanpaba en Tahan Rev. John Wahoyapi ekta wanyag wai he iš kapeya wowiyuškin. Ake anpetu wakan en woecekiye woecon ohakam Mr. Wahoyapi wokdag maši. Hecen niyepi South Dakota obašpe en yaunpi ito tokin Canada ekta wanji Mission yaunpi qeš epa. Jesus Christ Itancan unkitawapi taoyate en otioyohi huba kiciyapi eye cigon hecehecin anpetu kin de kiksuya nawajin ce epa, qa wokiksuye wašte South Dakota obašpe wicohan kin de Canada ekta wateca wakdoki kte do epa.

Hetanhan Sisseton, S. D. ocanku he okna yan waku qa Ptansinta Bdote en wai, Mr. Quincy Plume Wacekiye wicaša kin wanbdaka wowahokonkiye tawa kin tohinni awektonje šni. St. Paul wahošiye kin iye tohan kin on woiyopeye yuha qa etanhan ikduhomni qa wotanin wašte kin iyekeš icu keya he weksuya he iyecen wookdake wowahokonkiye kaga. Hehan taku tona owotannašni hecinhan owasin yawicakeya taoyate iwahokonwicakiya en nahon make qa iapi tawa hena sicanwopiye mitawa en mahen oweknake. Nakun oyate iyaza mani waun kin enana Fourth of July on etanhan Camp yuhapi qa woškate wašicuntawa-

pi owanyake waštešte pazopi dena heconpi kta itokam Rev. Mr. A. T. Tibbetts, Cannon Ball, N. D. etanhan kin ito wacekiye qa wowahokonkiye econ ohakam oškate tiyopa yuganpi ecee.

Iho, dena etanhan woawacin ota. Hinhan wakpa opaya wai kin hen tokaheya Rev. Mr. William Holmes, Santee, Neb. etanhan kin he oye iyaya e wanbdaka. South Dakota maka obašpe Dakota Wicaša wakan wacinyepica unpi kin tonana kapeya wicakiksuyepicapi ecanmin. Wanji Rev. Mr. Joseph W. Cook ee. wanji Rev. Mr. William Holmes ee. Mr. Cook waonspekiye qa Rev. Dr. E. Ashley qa Rev. Mr. William Holmes iyotan adetka ota. Ito hececapi kin Canada ekta dakota oyanke cikiqana wanke cin ekta wicaunyuhi qeš tokehi cante unwaštepika ecanmin ecee. Jesus Christ Itancan unkitawapi wahošiye tawa maka owancaya yewicaši qa taku tona Mahipiya wokieonze u kte cin itokam wowakta wanke kte cin hena iwahokonwicakiye wicaši qon owasin wauna en ohna unqenpi e hecen wicawada.

(1) Maka akan wicaakilhan. (2) Makacan can (3) Woyazan (5) Anpetu qa hanliepi mahipiya ounce owasin wapetokea. (5) Okicize tanka. Hecen woiwahoye tona Jesus Christ eye cin wanunyakapi he ee ota qa ehake tokata ihe cin e conana. Wowapi Wakan tokaheya, qa Wowapi Wakan teca nonpin wicoie owasin ecetu. Wicaša Wakan wacekiye wicaša eceena Wowapi wakan onspeiciciyapi kta hecašni kta tuwepikeša owasin Wowapi Wakan yawa kta St. John eya unkokiyakapi: Jesse Hutkan etanhan Wicašayatapi icage qa dehan David wicowazi etanhan Wayaco u kta. Dakota oyanke iyaza mani waun kin wicoie ota wateca awakdi qa najica wicaša oyate conana onpi en taku wanbdake cin dena okdake, qa on dehan Christmas day en Christmas tree unyuhapi qa Bishop of Saskatchewan qa Archdeacon Mackay en hipi qa wowahokonkiye onahon waštešte kagapi.

White Cap Reservation etanhan wicaša Christian 10 qa Rev. W. H. Wagner hena om hipi qa Christmas tree oiyokipiya unyanka pi. Jesus Christ tonpi wokiksuye on etanhan. Miš heicunhan kodawicawaya North qa South Dakota qa Nebraska qa Montana ekta unpi kin wicaweksuya qa wopida woecekiye epa. Ecin bdokehan oyate iyaza mani waun kin ataya \$147.50 henakeca on oma iyapi kin on etanhan, qa hena onge \$47.50 dehan Christmas wotkeyapi wakage qa oyatepi decen wicohan e tokata de kiksuya po epa. Den on taku ota obdakin kta yukan kta ehaš ota heon optenyena owawa. Hehan econkapinšni Anpao kin wanmayag yahi kin he icante mawašte.

Hekta ehanna Griswold, Man. he Address mitawa kta abdušan qa Prince Albert, Sask. heceena Post Office mitawa hecen heceena en omade u wo: Hehan Anpao kin dehan wowapi kin de kici \$3.00 Post notes heca e uciciya, qa de iapi owihankeya oeyašan wakage kte hecen United States of America Dakota Christian yaunpi kin witaya nakaha Merry Christ-

mas and Happy New Years on iyuškinyan napeciyuza do.

Sunkayayapi iyotan cigan he wanii miye.  
HENRY TWOBears.

## OKODAKICIYE WAKAN KIN ON WOIWANGE QEYA OAYUPTI WASAKANA

Hecen Okodakiciye Wakan nitawapi kin he Okodakiciye Wakan Owancaya, qa Wakan kin he etanhan iyadektaya ohiyu e heciyotan tawa nikdawapi he?

Ho, detanhan hektakiya hunkakewicaye cin Sagdaša Okodakiciye Wakan kin, qa ihektam wahošiye Wakan taanpetupi kin behantanhan aiyakdeya dehanyan ksahešniyan najin kin hee. Itancan unyanpi kin Okodakiciye Wakan wan kage cigon, qa "Maka ihanke kin dehanyan kici un kta" keciye cigon, he de etanhan e de ikdoya yanke cin hee. Ošpaye obe decana icicagapi hecapi kin hena etanhan iš icitokeca ikdawa najin kin he taku nina tanka kin hee.

Hecen Wowapi Wakan Teca kin he totanhan otokaheya ohiyu kin hehantanhan iš eya Okodakiciye Wakan kin he ohiyu e hecen yaka he?

Ho, ees nakun iye tokapa Wowapi Wakan Teca kin he cankuye wanjina eša owapi šni itokam heehanna Okodakiciye Wakan kin he kektopawinge tona mniawicakašan qa Wowacinye kin he onspewicakiya yanke.

Tka Sagdaša Okodakiciye Wakan kin he Henry VIII Yuicage šni he?

Hiya hecetu šni. Henry VIII tonpi šni itokam waniyetu opawinge yamni hena icunhan wašagya iyopta e he Magna Charta wanyake. Sagdaša Okodakiciye Wakan kin he hektatanhan woyakapi tawa kin eciyatanhan Britan en Okodakiciye Wakan ehantanhan yanke cin hetanhan ksahešniyan hecetuwanjica oanpetu kin dehanyan u kin he owa knakapi kin eciyatanhan atanin. British Okodakiciye Wakan kin he Wahošiye Wakanpi etanhan ohiyu kin he hee. A. D. 314 heehanna Omniciye tanka econpi qon ekta kalnihi yewicayapi heca econpi.

## MISS ALICE ROBERTSON DAKOTA EKTA WOTANIN WAŠTE AYA QA TUNKANŠINA OWOHDACE TIPI KUYA EN OPA

Miss Alice Robertson Oklahoma etanhan Tunkanšina owohdake tipi hukuya en kahnišgapi. Muskogee en wowapi ojuju yuha. Dakota ekta Wotanin Wašte aya cunwintku, qa takojakpaku. Tunkanšitku kin he Samuel H. Worchester, New England etanhan Georgia ekta i, Dakota waonspe wicakiye cin on waniyetu tom kaškapi kta yacopi, kta Wakiya wakantu en yujuju qa ake Wotanin Wašte en škan kta iyowinkiyapi Miss Robertson atuku wotanin wašte wicohan en katinyan škan. Oklahoma ekta Dakota om u qehan Alice iš kici u, Dakota owasin kodayapi wan Tunkanšina owohdake en un kin on iyokipipi kta qa sanpa iyopte kta uncinpi.—Iapi Oaye.



# ANPAO.

(THE DAY BREAK)

SANTEE, - - NEBRASKA

REV. JOHN FLOCKHART, - - - } Editors.  
REV. WILLIAM HOLMES, - - - }

THE DAY BREAK is published monthly in the interest of the Protestant Episcopal Church among the Sioux Indians of the Northwest.

The subscription price is 50 cents per annum and may be paid in Money Order or Three Cent postage stamps. Single subscriptions for six months, 25 cents.

## Letter of Commendation

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Beside other Church news, it will contain official notices and accounts official acts and visitations of the Bishop. It is hoped that our people will take it and circulate it.

PRINTED at the office of the Santee Normal Training School Press, Santee, Neb.

ENTRY at the Post Office at Santee, Neb., as second class matter, and accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized May 17, 1920.

## Wotanin-waste Ayapi On Wocekiye

*Annetu iyohi wicokaya hee cinhan heya-ni kta.*

Wanikiya waste isto wacantkiye nitawa kdu-gad, canicipawe-ga akan otkeyahan yaun qon maka akan wicaša unpi kin owasin Niye ekta etonwanpi qa niwicayapi nunwe. AMEN.

WAKANTANKA Iyotan wašake cin, Woksapi ed Itancan kin, Woksapi Nitawa kin ed Itanipi kin nakun sanpa yewicayaši kta e onšiičiya iceunniciyapi: hecel Waawankdake wicaka qa wacin-yepica heca iyenakeapi kin on Okodakiciye wakan nitawa kin iyuškin kta, na Nitokiconze wašte oicago tawa kin yutankapi kta; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O WAKANTANKA, tuwe wicawe wanjina on, wicaša oyate biyeye cin owasin maka kin owancaya etipi kta e wicayakage cin, qa tona itehanyan qaiš ikiyena unpi kin, wookiye owicakiya kin kta e Nicinea waste uyaši qon; wicaša owasin onidepi qa iyenianpi nunwe. Oyate kin optaye nitawa kin opewicakiya ye, qa Ikcawicaša kin wokiconze nitawa kin ekta awicakdi ye. Tona wicayeco kin ecana wicadnecetu, qa nitokiconze kin kohanna uyakiyin kta iceunniciyapi; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O ITANCAN, tona nunipi kin hena awicayakite qa niwicayayin kta e yahi kin, qa malpiya ekta qa maka akan wowašake-ataya ničupi kin, tona econwicayaši kin eciyatanhan, wicaša otioyohi Wotanin Waste kin owicakiyakapi kta e iyayapi kin, on Okodakiciye wakan Nitawa kin wocekiye eye cin nayahon kta e iceunniciyapi. Taku wokokipe en ipi kin owasin etanhan ewicayaku maza puza; wokokipe kin etanhan, mini wokokipe kin etanhan; makošica on wicate cin etanhan; šicaya wicakuwa toohitike kin etanhan; wocetunkda qa inahniipi etanhan; wocacinibošake qa owodutaton kin etanhan; qa oiyokpaza itancan iciconzapi kin owasin etanhan ewicayaku ye. Qa wojupi qa miniakaštanpi kin icunhan waicage cin, Niye, O ITANCAN, uwicakičiya ye. Ikcawicaša wicota hein omnawicaya ye, Christian tamakocepi kin ekta tona wowanikiye hinsko tanka aktapi šni kin hena wicayuhomni ye, hecel, O Maka Wanikiya waošida kin, Nicaje yatanpi kta qa Nitokiconze u kta; Niye, Ateyapi kin qa Woniya Wakan kin ob woyuonihan qa wowitan duha, nunwe, maka owihanke wanin. AMEN.

## Wotapi Šni Itokam Wocekiye Wan

O ITANCAN, wopida unničupi. Wotektekda kin wodwicaya ye, qa wicaša owasin, maka sintomniyan, Wiconi Aguyapi ni un kin Malpiya eciyatanhan hi kin he odepi qa iyeyapi kta e iceunni ciyapi. AMEN.—Anpao etanhan.

## Grace Before Meals

THANKS be to Thee, O Lord. Feed the hungry, and grant that all men, every where, may seek and find the Living Bread which cometh down from heaven. AMEN.

## GENESIS—WICOICAGE

Wicowoyake II: 6-31

(Continued from Last Month)

EDEN CAN WOJUPI KIN.

O. 8-17 Eden eyapi kin token kapi he? Wiciyokipi. Tuktetu hea he eiqon sdonunyanpi he? Hiya; Wowapi Wakan kin en makoce nonpa decen eciyapi kin cajeyatapi, wanji Mesopotamia makobašpe kin etu Tigris wakpa kin ikiyena, 2 Wicašayatapi 19: 12, Isa. 37: 12; unma kin is Damasens ikiyena, Amos 1: 5. Tka de en Eden oyakapi kin dena unmana kapi šni naceca. Eden kin de Euphrates wakpa tanka kin he tukten okna naceca, o. 14, qa Babylon otonwe tanka he eiqon he ikiyena naceca. Asia makobašpe tanka he en. Oekde 9 kin en "can kin owasin" eye cin, maka owancaya can icage cin is Eden wojupi kin en tukte unma kapi naceca he? Eden wojupi en he cin heceena kapi. "Can wiconi" eye cin taku kapi he? Can wan etanhan walpe is waskuyeca yutapi kin eciyatanhan wiconi yutehanpi kta. Wicatancan is wicanagi tukte unma heciyatanhan iwaštepi qa wiconi maka akan yutehanpi kta he? Wicoicage, 3: 22. Can wiconi kin de eciyatanhan taku iyacinyan onspeunkiyapi he? Wakantanka Toie qa Jesus Wakiconzapi econunšipi kin, Baptisma qa Itancan itayetu Wotapi Tawa kin, on wicanagi wicayuwasašapi qa tecawicakagapi qa wiconi owihanke šni yuhapi. Nakun can wiconi eciyatanhan Wanikiya kin iyacinyan wicakipazopi. "Can wan on taku waste taku šica ko sdonyapi kin" he taku he? Can wan on Wakantanka wicaša iyutanyan; iye Wakantanka en wacinye qa waštedake qa pida kinhan Wakantanka can kin de on taku eye cin anagoptan kta, hee on iyutanyan. Hehan wicaša Wakantanka woahope ihukuya un heciyatanhan Wakantanka wicaša sdonyekiya. Israel oyate makoskan unpi qonhan Wakantanka is iyecen taku wanji on iyutanwicaya he? Ho; anpetu ikceka iyohina manna wicaqu kin heciyatanhan. Wooke Ita. 8: 3.

Eden wojupi kin iyoopta wakpa topa kaduze cin tukte wanji iyotan he? Euphrates. wanji tukte tanyan sdonunyanpi he? Hiya.

Hawila makoce (o. 11) tukte e naceca he? Arabia en makobašpe wan. Wicoicage 10: 29, 25: 18, 1Sam. 15: 7. Bedola (o. 12.) eyapi kin he taku he? Arabia ekta canšin obe wan mnayanpi qa pejihute kiyapi hee naceca Ihe (onyx stone) inyan tehiliika wan. Kdi. 28: 9-12, 20.

Tokae Wakantanka Adam can wojupi kin en eknaka he? Kicanye qa awanyakin kta e" (o. 15). Tokae tokecincin maka kin owancaya omani kta e iyowinkiyiye šni he? On iyotan tanyan un kte šni heon. Tokae wowaši econsi he? Wicaša tancan on iwašake qa tawacin bdiheca qa tawicu cinca qa tona awanwicayake cin takuna icakijapi qa wada unpi kte šni e. Wicaša taku token šni kin on iwaštepi he? Hiya; heciyatanhan wowayazan qa wokakiye tancan tawacin ko en icaga ecee Wowaši kin he wowaštece he? Hiya; wicokuja kin he wowaštece. Tuwa Icahunyanpi kin he wowaši econunšipi qa: "Tuwa itanipi tawatenye šni kinhan he takuna yutin kte šni ce" (2 Thess. 3: 10), he onspeunkiyapi. Wicaša nahan waste is wanna ikdušica tukte unma ehan Wakantanka hecen iwicakiciyukcan qa wowaši econwicaši he? Nahan wastepi he ehan. Maka akan wowaši ota tukte unma tokaheya he? Mahkicanyanpi. Qa nahan wowaši kin he itancan he? Ho; Eyanpaha 5: 9.

## WOECACICICON TOKAHEYA KIN.

Wicaša can tona etanhan yutin kta e iyowinkiyapi he? O. 16, 17. Woanagoptan is woanagoptan šni kin tukte unma eciyatanhan wiconte icagin kta keya he? Woanagoptan šni. Wicaša anagoptan kinhan toketu kta tka he? Woiyokišice qa wiconte sdonkiyin kte šni. Wiconte tona yukan he? Nonpa; wicatancan tawa qa wicanagi tawa. De en tukte unma kapi he? Napin. Yutapi kinhan heceknana tin kta ka he? Hiya; tancan tepica kta qa nagi woahtani on wašake šni qa šica ayin kta een

wakanšica ekta wokakiye iyotan sdonkiyin kta. Wicaša owihanke wanin maka akan nipi kinhan wowašte qa woiyuškin he? Tancan ohinni zani un qa nagi kin woahtani takuna on ikdušice šni kinhan okinni hecetu kta.

## ADAM WAMAKAŠKAN CAŠWICAKITON.

O. 18-20. Wicaša ishana un kin tukte en šica he? Tuwe kici wokdake qa kodakiciye qa waštekidake qa okiyin kta ataya yuha šni ehantanhanš oiyokišice kta qa wicaša cante tawacin ko ta iyecen ayin kta. Tokae Wakantanka taku wamakaškan qa taku hecekceca Adam cašwicakiton kta e en uwicakiya he? Adam ie cin un kte qa cašwicakiye cin on iye wiciwankam itancan yanke cin kdutanin kta e. Psalm 8: 7, 5; 147: 4, Isa 11; 26. Iapi tukte wanji oknayan cašwicakiton naceca he? Hebrew iapi hee ehantanhan oyakapi ece.

## WINYAN KAGAPI QA KICIYUZAPI KIN.

O. 21-25. Winyan wicaša tancan etanhan ieuipi qa kagapi kin heciyatanhan wicaša token tawicu kin cantekiyuzin kta iyecceca he? Waštekidake qa iye tancan token cantekduze qa on awacin ece kin is iyecen tanyan kuwa kta iyecceca. Ephes. 5: 25, 28, 33. 1 Cor. 11: 7-9. 1 Tim. 2: 11-13. De Wakantanka Adam eca-kicon kin eciyatanhan taku iyacinyan cajeyatapi he? Woištinma tanka ahinlipayeya Christ te cin eekiyapi qa cuwi kin etanhan cutuhu yujun Christ cuwi capapi kin eekiyapi, qa winyan Adam cutuhu wanji etanhan kage eiqon he Christ we papsunpi etanhan Iye Taokodakiciye icage cin eekiyapi. Ephes. 5: 25, 26, 30. 1 St. John 5: 6, 8. Christ Adam inonpa kin hee qa Okodakiciye wakan kin Eve inonpa kin hee. Gal. 4: 26. Ephes. 4: 12. Oekde 23, 24 ed Adam eye cin iye cinka qa wicoksape tawa eciyatanhan heya he? Hiya; St. Matt. 19: 4, 5 en Wanikiya he cajeyate qa Wakantanka heya iyecen cajeyata, hecen Adam ayate qa heya.

Winyan wicaša ihukuya yanka eša wicunyuonhanpi kta iyecceca he? Ho; 1 Inyan 3: 7

(tawicu, Kdi. 20: 12 (hunku), 1 Cor. 11: 12. Wicaša tawicu kici celipi wanjipina kta, he toketu he? Wicaša winyan toktokeca wicayuzin kte šni tka tohan wanji yuze cinhan tohanyan napin nipi kinhan behanyan winyan kin he iye tancan iyecen kduha kta; qa owanjina qa tawacin wanjina iyecen taku owasin kuwapi kta. Taku wanji hecena on wicayukinukanpi kta iyecceca kin tukte e he? Wawicahapi. Mal. 2: 14-16; Matt. 19: 3-9; 1 Cor. 4: 16: 7: 2, 10, 39; Rom. 7: 1-3.

Tancopina tka ištecapi šni, tokae ištecapi šni he? Wakanyan qa iyaonpepica šni unpi canke taku ecinšnišniyan iyukanpi šni. Wowaštece kin taku etanhan icaga ece he? Woahtani. Rom 6. 20, 21.

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Anpao duha he. Duhe kta iyecceca.



ANPETU IYOHI WOWAPI WAKAN  
WOONSPE

## Woniya On Waskuyeca kin

Galatians 5: 16-26 yawa yo.

Iapi iwokdakapi: "Tka Woniya on waskuyeca kin en wowaštedake, wowiyuſkin, wookiye"—Wowicake qeya abdezapi kta.

1. Woaltani ikopapi ſni kin (16).
2. Woohiye kta un ohinniyan ſkinçiyapi kin (17).
3. Tona Wakantanka Woniya tawa ihakab manipi woohiye kin.

Wicohan ſice hea econ he e ſni, tka tawacin kin kuta. "Mazaska duha ſni hantaſ oyapa ſni." Waniyetu ota wicoie kin de wicada qa wicakeya okna ikduha. Waniyetu ota iyohakam, wiconi tokeca wan cin e iknuhan woawacin kin de ed hi. Toni kin ed takuna wacin-yepica ſni canteiyapa. Mazaska qa taka ma zaska okihi kin, woyute hea wan cin qon he qu kta okihi ſni. Wocantewaſte qa wookiye-hea takuna ſdonyeſni. Toni kin ed wowiyuſkin wanice. Hehan kodaya wan kici iwokdaka taku kin dena iyuha un. Htayetuwaji en ſakim Tipi wakan ed tima waknawoſnapi kin itokam canpeſkamakekde inajinpi. Kodayecin wacekiya unkan Wakantanka Woniya tawa kin wokiyaka, qa Wakantanka wacantkiye cin he ſdonya. Hehan woniya wowiyuſkin qa walibayena wookiye cin ihakam hiyu. Anpetu kin de koſka kin de Itancan unkitawapi wotanin waſte tawa kin un wahokonwicakiya yanka. Anpetu de iapi iwokdakapi tawa kin he ſdonya. Inalini wiconi wan en ſkinniçiyeye cin owanji inajin yo, qa Wakantanka Woniya tawa kin woniciyak kin iyo-winkiya yo.

## Iyukean qa Pida yo

Isaiah 1: 16-20. yawa yo. Iapi iwokdakapi kin: "Iho miye, nakaha wounkdakapi kta Jehovah eya."

Wowicake qeya abdezapi kta.

1. Iyopeiçiyeye wicaſi.
2. Om wokdakin kta wicakico.
3. Woiyopeiçiyeye on wokajuju qa waanaoptan ſni un woakipe.

"Wakantanka wicaſa kici wohdaka—Isaiah wocekiye eciyatanhan taku tokaheya cajeyate cin hee. Wocekiye kin he wasdonya oni wanji tokeca e kici wiyukeanyan waecon okihi—Tokaheya wicaſa tawiyukean okna Wakantanka waecon." Tka dehantu kin Israel wocekiye tawa kin he taku ſni. "ſota un woſnapi, wakitampi wocekiye qa wowapi un . . . tka ſdon-yapi ſni, awacinpi ſni—woeye wanji waſte unpica kin he iyukeanpi ſni. Hena ciqapina hetanhan Wakantanka cinca icagapi—wicaſa wan cinhintku wiyacinpi qon he iyecen, Wakantanka tawapi kin he awacinyan icagapi—he decen kapi wicotawacin qa wowiyukean yuha icagapi. Tka onmana unpi ſni." (George Adam Smith) Tipi Wakan tankalica, wowimnayan wocekiye econpi, wowahokonkiye wanyupikapi, qa onahon waſteya dowanpi kin iyuha wocekiye owicohan kin ed onajin wan yuha; tka he isam onajin wan tohanyan tanka he tohan iyukan unkiapi, unkitawacinpi yuhicapi, woiyopeiçiyeye un canpeſkamake kde unkanpi qa Wakantanka etkiya woaltani unkieicajujupi kta un unkiçduhomnupi can? Tohanyan woaltani unkieicajujupi kin he unkokaliniçigapi ſni hantaſ wowicake wocante-waſte kin he waniein kta. Wakantanka unki-copi kin he: "Iho miye, nakaha wounkdakapi kta Jehovah eya: wayahtanipi kin he duta eſa, wa iyecen ſka kta."

## Cante Eceepina Kin Hena Wicayawaſtepi

Psalm 119: 1-17. yawa yo. Iapi iwokdakapi kin: "Tawoyaotanin opapi kin hena cantewaſtepi. Tona cante ataya un akitapi kin hena."

Wowicake qeya abdezapi kta:

1. Wooke wicemna kin Wakantanka "winawizi" oyaka.
  2. Unkiyepi un hececa, qa iye un ſni.
  3. "Cante ataya" nu wicadapi kin he wiconi owihanke wanica yuwicake cin hee ſdonya.
- Woohoda owasin en Wakantanka wicotawacin ota imahen "kakija" ce unkeyapi kta—

iyotan wakanheja kin en—ecin "winawizi" heca keya tanyehcin onspewicamkiyapi, qa iapi kin he taku ke cin aſdanyena anyuataninpi ſni. Toketu qeyaſ he taku nom ka. Tokaheya taku ke cin he Wakantanka "canteſinya waa-wanyaka," hunkake wan cinca yuhapi kte cin iyecen tuweni de okaliniçin kte ſni okihi ſni.

Inonpa taku kecin he Wakantanka "wikopa tuwa palheyam iyeyin kte cin on." Awicakehan he hecetu ſni. Wakantanka palheyam iye-yapi un iye wakipa kta hantaſ. Wocanteiyapa wan yanke cin he tohan Wakantanka unkitawacinpi kin en tuwa kici econ hantaſ tuwa wakipa kte cin he unkiyepi. Woiyowaja owihanke wanica unyuhapi kte cin eciyatanhan unkitawacinpi kin ed ohinniyan Wakantanka sutaya awacin unqonpi kta.

## Jehovah Kokipapi Kin Hena Wicayawaſtepi

Wicoie Wakan 28: 11-19 yawa yo. Iapi iwokdakapi kin: "Tuwa ohinniyan kokipe cin he wowaſte wicaſa kin heca, tka tuwa cante kdusuta kin he taku ſica en ohinlipayin kta. Wowicake qeya abdezapi kta.

1. Woksape otokahe kin he Jehovah kokipapi kin ee."
2. Iye etkiya wowaſtedake oahckde nukitawapi kin hee.
3. Olan owotanna tanka wan unyuhapi kin hee.

Wakantanka eciyatanhan wowinawizi okaliniçigapi qon he iyecen, wicaſa wikoie cin he wowaſte ecee kin onkokaliniçigapi ſni. Wocawacin ohutkan wan yuataninpi kte cin en woeye wan iyecetuſniyan qa iyehantuſniyan atanin kin heca. Kokipa, eyapi kin he de wooyake kin okna taku ke cin he. "Woohoda," woyuonihan, cekiyein kta qa anaoptan kta ko ikoyake.

Takuna kokipe ſni yo—wokokipe kin hee kaeſ kokipe ſni yo.

Jehovah kokipapi kin hena wicayawaſtepi.

## Waanaoptanpi Kin Hena Wicayawaſtepi

Genesis 22: 1-18 yawa yo. Iapi iwokdakapi kin: "Mihe anaoptanpi kin on nicineapi kin eciyatanhan maka oyate kin owasin wicayawaſtepi kta.

1. Iapi iwokdakapi kin de on Wanikiya wan iwahounyanpi kin he e.
2. Waanaoptanpi ſni kin on woaltani maka kin en hi.
3. Waanaoptanpi on woaltani etanhan wicakiyuſkapi kta owicakiyakapi.

Waanaoptanpi kin he wowaſte ohutkan wanji ee. He cona Wakantanka woiwanyake tawa kin wicaſa econ econpi kta okihi ſni. Token waanaoptan onspapi kte cin he wahtani ſni wacinpi kta. Tuwa waanaoptan cin ſni kinhan he wahtani kta. Waanaoptanpi kin he woohiye owasin en hute kin heca yedakaſ wayuſice hea wokiconze kin akan han. Wakantanka anaoptanpi ſni kin he wakanſica anaoptanpi. Woaltani kin he woſice wooke anaoptanpi kin hee.

De woyakapi wakan heca. Isaac woſnapi woawacin qon he. Dehantu kin Christian okihi kin en iyupſeya han. Ehanna wowan-yake kin on wowinihanhece ſni. Qa ake Moriah makoce wan tehan wanke cin ekta token waeconpi qeyaſ mahetuya yuwicakeya oyakapi kin he woanaoptan un wowaſte kin hee. Woiwange wan hehan Wakantanka Abraham taku econſi qaiſ econ ſni kin hee. Tka dehan Wakantanka unkiyepi en taku cin kin he woiwange heca ſni, Wicoicage unkitawapi taku cin kin he Wakantanka waecon unſipi ſdonunyanpi kin hena iyuha anaoptanpi kta.

Tona Wakantanka Oie Nahonpi qa Ecen Econpi kin  
Hena Wicayawaſtepi

St. Luke 11: 14-28 yawa yo. Iapi iwokdakapi kin. "Tka iye heya, tka tona Wakantanka oie nahonpi qa econ econpi kin hena wicayawaſtepi."

Wowicake qeya abdezapi kta.

1. Itancan kin woniya ſapa iwankam woki-conze Itancan kin kdutanin.
2. Toie qa tohan on eciyatanhan winyan wan wacinye qa botontonyan taku eya cin, qa hunku qon woyawaſte eciya.

3. Woyawaſte kin de isam ye ye ça tona Wakantanka oie nahonpi qa econ econpi kin hena eya.

Wakan cinhintku kin de en hunku yaſilitin heca ſni. Winyan qon he wicacehi ecena en hotanin. He tuwa he? Okinni inayanpi wan cante kakiſya hotanin—nawiziya—hunku kin he wowahaniçida yuha kta un yawaſte naceca. Wicacante wan awicakehan iſnana un—Christ hi kin hetanhan nakun ota hececap—Wokicapte tankalica wan yukan wicacehi ecena etu ſni wookaliniçigapi kin he woniya eciyatanhan kin hena waſte qa wowiyuſkin tankalica. Okinni woeye tawa kin en winyan kin de iyatayena wokiyaka naceca—Takomni woniya eciyatanhan inayanpi wan icahitag waeya. Woeye tawa wan kiksuya po. "Tuwa ate tawacin econ econ kinhan he inawaya." Winyan kin de he kiksuya iteke.

Qa unmanpi nahonpi qa woyawatanka tona keca Christ en "Teca wowaſte" yawapi hena en wowicake tankalice cin dee. Wakantanka oie nahonpi qa econ econpi kin he maka akan woohiye qa woyuha owasin isanpa woyawaſte kin hee. Tka e conanahecin de wicadapi.

GAILOR AKICITA OYANKE  
ETANHAN

January 6th, 1921

Okodakiciye wakan waonspeiciyapi en Hokiſpina qa Wicincapina tecilindapi kin:

Token yannpi he! Nina winicotapi! Woyawa tanka hanke ikiyena henanikecapi.

Ooſkiniciye eciyatanhan dehan Bishop Gailor Itancanyan un qa he iyohidateya unqonpi. Hecen on Akicita oyanke unkitawapi kin iye icajeyadyahan unkeyapi.

Ciqayena widawapi kte. Hokiſina qa Wicincana otoiyoſi kaſpapi okiſe Anpetu wakan otoiyoſi ahipi kte. Hecen 1921 Omaka kin de yuwitaya woyawa tanka wanji sam kektopawinge wicemna nom sam zaptan henakeca kte

He oyuwitaya waſte wan heca kte ſni he? Epiphany Wokiksuye iyehan wowapi kin de wakage. Epiphany kin he eciyatanhan sutaya Christmas unyuhapi kin hee. Epiphany cona kinhan hehan Jews oyate kin he iſnana Christmas he tawapi seecece kta tka.

Wicaſa kaſpapi kin mazaskazi, qa Pejihute-waſtemna, qa canſinwaſtemna ahipi qon he iyecen unkahipi kta unkokihi ſni. Tka eqeſ he Christmas qa Epiphany hena piundapi kin unkdutaninpi kta e woape yuhaya mazaska woyawa tanka wanji sam kektopawinge wicemna nom sam zaptan mawewacinyan kaſpapi okiſe unkitawapi kin iſtokſinkiyahan en ahioſkamya unkdoyapi kta unkokihi.

Akicita Itancan nitawapi witan kin he miye.

DANIEL S. TUTTLE,  
Bishop Oitancan.

## ANPAO KIN

REV. JOHN FLOCKHART, } Iapi Kalniçigapi.  
REV. WILLIAM HOLMES, }

Anpao wotanin wowapi kin wi iyohi, wiyawapi anpetu tokaheya eca wowapi tokſu kin okna yewicakiciyapi ece.

Wi akenonpa (one year) eca kaſpapi zaptan kajujupi kta.

Wi ſakpena kinhan kaſpapi nom sam okiſe kta.

Icupi ſni itokab kdajujupi kta.

Money Order, Greenwood, S. D. on opetonpi qa hiyumakiyapi kta. Okihi ſni kinhan wowapi askape maqupi kta.

Tuwa wowapi kaçin kta ca wowapi ſka ſan-nina owa kta.

Opetonpi kta e wowapi hiyuyapi qaiſ ed taku oyakapi kta cinpi qa hiyuyapi eca, wowapi ojuha akand deced awopi kta.

REV. JOHN FLOCKHART, Greenwood, S. D.

Anpao duha he. Duhe kta iyeececa.



# THE DAYBREAK

February-March, 1921

## *In the Niobrara Deanery*

By the Archdeacon

### Preaching Missions.

Early in November a number of Native Priests were called to Chamberlain for instruction for two days. The first day the Rev. C. E. Blakeslee, of Madison, gave the men instructions. The second day the Archdeacon gave instruction on the topics as outlined by Bishop Burleson: (1) Man's need of God; (2) Man's need of a Saviour; (3) Man's need of Power; (4) Man's need of Companionship. Also on some topics suggested by Bishop Remington.

A plan of itinerancy was adopted and Rev. William Holmes was selected for work at Sisseton and Rosebud Missions; Rev. J. Goodteacher for Lower Brule and follow-up at Sisseton; and Rev. J. DuBray for Crow Creek and Pine Ridge Missions; and the Archdeacon for Yankton, Standing Rock and Cheyenne Missions.

This was the first attempt in preaching missions made in the Deanery, and while the services held and instructions given were somewhat different from what might be expected in the white field, yet from reports coming to the Archdeacon's office the work of the men was successful. These services and instructions will need, of course, follow-up work on the part of the Presbyters in charge and the Archdeacon. There is great need now in the Indian field for arousing the people, and building them up in the things of Christ and His Church.

The instruction of these men for a special work led to the thought of the necessity of calling all the native clergy together at stated times for united instruction and quiet day. It is hoped that the opportunity for this will come in the near future.

*From the South Dakota Churchman*

### OUR NEXT STEP

#### Why a Conference?

At last a dream of long standing is to be fulfilled. We are to have our own summer school where Church workers in South Dakota may receive instruction and inspiration. Summer Conferences for Church workers are no longer an experiment. They began in a small way fifteen years ago at Richfield Springs, New York, and now, in a dozen or fifteen centers scattered over the country, large groups of people are enjoying this unique and useful opportunity. Wherever carefully planned and loyally supported, summer Conferences have achieved a wonderful success.

Heretofore the nearest Conference to us has been held at Racine, Wisconsin; but with increased railroad fare attendance there involves large expense. A few of our people have gone and enjoyed it greatly.

#### When and Where?

We are to make our beginning at All Saints School Sioux Falls. The Conference will be held June 21-30, and the Conference Executive committee already has arrangements under way. Fortunately we have several among our number who have had large experience in such schools. Miss Mary Peabody, who will act as executive secretary, was present at the first summer school fifteen years ago, and the Bishop has taken part in several Conferences in eastern states. The Rev. E. W. Pigion, chairman of the committee, has attended several such Conferences. The remaining members of the committee are: Dean Woodruff, the Rev. H. W. Fulweiler, and Miss Eunice Peabody. They have prepared a tentative program of unusual interest, and are securing the promise of experts in several departments. Plans for the Conference.

The mornings will be devoted to systematic instruction on Christian Nurture. The Prin-

ciples of Teaching, Missions, Women's Work, Church History, Social Service, Boys' Work, etc. Each afternoon there will be a lecture on some vital topic, and a public meeting in the evening.

There will be a special Chaplain for the Conference, who will have charge of the religious services and instructions, and will be the pastor of the Conference, always accessible to individuals who may desire to ask questions or seek counsel.

### Recreation Features.

Recreation will have a large place as a part of the Conference life. Mrs. Remington has been asked to take charge of this feature which all those who have attended summer conferences find particularly delightful. In addition, there will be a camp for boys of high school age or older, located somewhere in the neighborhood of the Bishop's House, and under the oversight of Bishop Remington and others. Tennis-courts, base-ball grounds, and other recreation features will be available. The clergy are asked to recommend boys of their congregations who may wish to attend. They will take work in the school and special courses will be provided for them.

These will be a charge of \$2.00 for registration; \$3.00 for tuition; and \$12.00 for board and lodging for the ten days. The school buildings can accommodate about eighty people. Early registration should be made.

### "Remember, Thou Wast a Slave in Egypt"

They had Cretans and Roumanians and Magyars in our little red mill. One Magyar was a particularly gloomy little chap. "What's the matter with Istvan?" I enquired of his friend and my friend, Daniel. "No lika dis" pointing to a steel wheelbarrow. "Dis can do too much dobray" says friend Daniel, making sawing motions. "Yo" smiles gloomy Istvan, "Yo dobray." Those last two words, dear reader are later in American experience translated into "Yes, betcherlife!"

So we took little Istvan away from the steel wheelbarrow and the hauling of hot slag on a narrow plank for sixteen cents an hour and introduced him to the village carpenter who was building a garage. What antics! I wish you could see that humpy, sour-faced little Hungarian make a dash for the carpenter's tool box and begin fondling saws, hammers, planes and chisels, crying "Me! Me!" as if his real self had all heretofore been locked in that box. Well, it had. And now it was unlocked and Istvan was slapping on siding at 22 cents an hour and whistling. But wait. When we found him later in the old carpenter shop, what was this potential Anarchist doing? Inlaying rosewood, my brothers, into a rare old piece of Colonial furniture belonging to one of my rare old Colonial families. Istvan, an expert cabinet-maker; and they had him hauling hot slag!

When Istvan (or Stevie, as we call him) meets me at the Post Office, we salute gravely and then we wink over the great joke we have in common about that crazy wheelbarrow. And I find that Mrs. Stevie on the sly has been bringing eggs—home-laid—to one of my poor old American invalid parishioners!

### CROSSING THE BAR

(Alfred Tennyson)

Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar,  
When I put out to sea,

But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the boundless deep  
Turns again home.

Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell,  
When I embark;

For tho' from out our bourne of Time and Place  
The flood may bear me far,  
I hope to see my pilot face to face  
When I have crossed the bar.

### AGAINST WATER-TIGHT BUCKET OVER BRAINS

Dr. Tyson Warns Church Against Failure to Use Minds in Considering the Bible

Brooklyn, N. Y. —Dr. Stuart L. Tyson, of the University of the South, gave the first of a series of lectures on "A Bible for Moderns" in the Church of the Holy Trinity, Brooklyn, on Sunday evening, Jan. 2.

The speaker claimed that it is impossible to judge the Bible purely emotionally; "Our Church teaches that we must love God, not only with all our hearts and with all our souls but with all our minds."

That the greatest intellectual revolution which the Christian Church has ever been called upon to face is inevitably at the threshold of the present time, was the prophecy made by Dr. Tyson. "It is necessary," he said, "to cleave to the modern, scientific point of view, and to still hold fast to the beliefs of an old historic Christianity if the younger generation is not entirely to forsake the Church, and if the old religious order is to be preserved."

The theory that a thing is true "because the Bible says so" was scouted by the speaker. "As soon as the boy or girl enters the portals of a university," he declared, "he begins to learn that everything in the Bible isn't true; God has various books. Science is equally reliable; both the Bible and science proceed from God, and God is the soul of truth."

"Don't put a water-tight bucket over your brain with intelligence on one side and religious belief on the other, with no attempts being made to bring the two together."

### IMPORTANCE OF NEW HOSPITAL BUILDINGS

(From the Department of Missions)

Bishop Tucker, of Kyoto, writing about the importance of beginning at once the erection of new building for St. Luke's Hospital, says: "I have just been for a week with Dr. Tensler in Tokyo. To my mind it will be a calamity if the Department of Missions fails to let him go ahead with the new hospital. It seems to me that the church should make every sacrifice to carry this plan forward. St. Luke's Hospital has aroused tremendous interest among the Japanese. If we can make good our promises to them it will be of invaluable aid to future evangelistic work; if we do not make good our promises our prestige will receive a serious blow. Up to the present our evangelistic work has been confined to a very small section of Japanese society. For the future we must appeal to the nation as a whole. Unless we have back of us really first class institutions as practical illustrations of Christianity I do not see how we can hope for success."

### FOR BETTER EDUCATION

Bishop Gailor Wants Federal Supervision and Moral Teaching

Bishop Gailor, president of the Presiding Bishop and Council, in an address before the Americanization Committee of the Association of Allied Patriotic Societies, held in France's Tavern, New York, last week advocated federal supervision of the country's education. This he said, would enable it to maintain both the quality and the quantity of the education dispensed. The bishop spoke on the need of moral education. Some means must be found, he said, whereby moral obligation could be taught, and the child given to understand its responsibilities toward civilization, for without such teaching education would only make the crook more crooked.

Bishop Gailor said that the Government ought to see that education was made compulsory. He suggested to the Allied Patriotic Societies that a lecture bureau be organized, and he thought the educational authorities would not refuse to allow persons of known standing to speak in the schools just as did the Four-minute Men during the war.

The meeting adopted a resolution to observe Sunday, Jan. 21, as "Law and Order Sunday," and to request the Governors of all States to set aside the day for that purpose.